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# The Christian Socialist

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The Golden Rule Against the Rule of Gold

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## Shall the United States Government Limit the Freedom of the Press?

**Efforts of Taft Administration to Raise Postal Rates on Second Class Mail Matter in Order to Prevent the Muckraker, Reformer and Revolutionist from Obtaining So Wide a Hearing Is Meeting With Storms of Opposition from All Over the Country—Write to Your Congressman About It**

"Eternal vigilance is the price of liberty!" and never was there more need of it than in these days when capitalist corruptionists are trying so hard to hide their crimes and prolong their reign.

The latest danger is a wholesale attack upon the reform press.

The great magazines have found that the way to sell large editions is by printing news of the commercial and political graft that has rotted our governmental and business fabric. THE PEOPLE WANT TO KNOW WHY WAGES ARE SO LOW, PRICES SO HIGH, AND WHY POPULAR LAWS ARE REFUSED WHILE CAPITALIST LAWS ARE PASSED BY OUR OBLIGING CONGRESS AND LEGISLATURES. Therefore, the capitalist grafters through their political tools propose to increase the postage on magazines so that their prices must be raised to a point beyond which the masses of the people feel able to pay.

The reform press, like *La Follette's Weekly*, Bryan's *Commoner*, and the Prohibition and Single Tax journals, the Labor Union papers and the Socialist periodicals are particularly hated by the misrulers of our country, and an increase in postal rates would be the surest way to reduce [illegible] er part of their readers are too poor to pay double or triple the present prices.

Therefore, a fine scheme has been hatched by the politicians who are in power over the people and in the power of the money lords to limit the literature of exposure, reform and revolution.

*They have suddenly discovered what we all knew long ago, that there is a deficit of several millions each year in the postal department, and they declare that it is because newspapers and magazines are carried too cheap.*

But their claim is brazenly, glaringly, outrageously false for many reasons.

1. Because, as has been shown by members of Congress and magazines and newspapers innumerable, *the U. S. government pays the railroads so much more to haul the mails than the express companies pay the railroads for equal service* that if this graft alone were saved there would be a surplus and not a deficit in the postal department each year. Why not stop this?

2. *The misuse of the free franking privilege by Congressmen* by which hundreds of tons of campaign literature, laundry and articles of all kinds are sent free, if prevented, would wipe out the deficit. Why not end it?

3. The postal department of Canada which serves a more sparsely settled country and has proportionately longer and more expensive hauls *carries the people's mail for less than half* what it costs Uncle Sam's folks at home and *clears a handsome margin every year.* Why could not our great, populous country do even better?

4. *The express companies are taking away a large part of the magazine, daily paper, book and parcels business because they can afford to do it cheaper than our government does now.* Why should not our government cut out the graft and beat the express companies?

5. The establishment of a parcels post in America (which every civilized country of Europe has long enjoyed) would immediately furnish millions of surplus. Why not have it? John Wanamaker, while Postmaster General, tried hard to get Congress to authorize it, and when asked why he failed, replied: "There are just five reasons —the American Express Co., the Adams Express Co., the U. S. Express Co., the Wells-Fargo Express Co., and the Southern Express Co." *They furnish the "inducements" to prevent Congress from granting this great and beneficent reform.* Let us have it now!

6. A postal telegraph (which all advanced nations but ours enjoy) would furnish the needed millions and many more. We need it badly.

7. THERE IS NO REASON WHY THE POSTAL SERVICE SHOULD BE SINGLED OUT AND REQUIRED TO PAY EXPENSES. The State dept., War dept., Navy dept., Treasury dept., Interior dept., Legal dept., Labor and Commerce dept., etc., etc., do not pay expenses. Is not the Postal dept. as useful? Why should it be separated for complaint? *Because the corruption of all other departments may be kept from the knowledge of the masses of the people if the postal department can prevent cheap newspapers to the common people who are poor!*

But the freedom of the people depends upon cheap, quick postal service, especially for newspapers, and if honestly managed the department would roll up a big surplus annually.

8. [illegible] would cause such a decrease in circulation of papers and the letters that go to and fro between papers and their subscribers, advertisers and papers, and advertisers and customers that it would greatly increase rather than decrease the postal deficit.

9. *An increase of second class mail rates would enable the express companies to take a still larger amount of business away from the postal service, and so increase the loss.* Many think the express companies are conniving at this.

10. The Saturday Evening Post and other magazines are showing that the figures of the government are entirely incorrect, if not deliberately false, which charges the deficit against second class mail, because over $13,000,000 is charged against the second class department *which belongs to the loss on rural free delivery.* They show other gigantic "errors" also!

There are many other reasons besides the above against the rise in second class mail rates, and the agitation against the proposed increase in rates is becoming tremendous and nation-wide. Magazines and papers of all kinds are protesting (except the capitalist dailies which might benefit by the increase on account of the cheaper express rates and which are, as a rule, owned by magnates who favor suppressing the reform press), and multitudes of people are petitioning their representatives in Congress to defeat the proposed rise of prices.

LET THE READER PLEASE WRITE TO HIS CONGRESSMAN AT ONCE PROTESTING AGAINST THE INCREASE OF SECOND CLASS MAIL RATES. Do not neglect this. It is of incalculable importance, and it depends on YOU.

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### Great Local Option Battle

A monster petition containing over 74,000 names, only 61,000 being required, was filed by the officers of the Anti-Saloon League at Chicago in time to insure the question being voted upon next spring as to whether Chicago shall become prohibition territory. It was a splendid achievement to secure so great a petition in the short time allowed. No such large city ever before voted upon the question. This civic battle will attract the attention of the whole nation.

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Were I to remain silent about my religious convictions the true key to the actions of my life would be missing.—Henry M. Stanley.

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### The School for Those that Rule

BY EDWIN MARKHAM

Once when the moon, a little [illegible]k of gold,
Hung in the west, and night was edged with cold—
When grave muezzins from their domes in air
Had notched the day out with their calls to prayer,
The Caliph Omar started up and said
To servant Abou-Zeid:
"Come, I will lay my palace purple by
And look on Bagdad with unburdened eye.
I shall go hidden in a homely cloak,
And none will know us from the common folk."

So they passed down the many-colored floors,
Past sleek Ameer and drowsy Chamberlain,
Thro' courts where fountains tossed an iris rain,
And out thro' many silver-sounding doors—
Out to the twinkling night. . . . The hour was late
When they went peering through the Ivory Gate
And saw three forms in pitiful attire,
Close huddled by a starved, unsteady fire.
A mother stirring at a broth of bran,
A handful from some passing caravan,
Two children feebly tugged to pull her down.

Omar drew near and said, "Peace unto thee,
O, Woman! Tell me what your grief may be,
What drives a mother to the wintry cold,
A mother labor broken and so old?"
"Lord, we are hungry, hungry, and so poor,
But for this wrong, this misery we endure,
Omar must answer at the Judgment Day,
Or else there is no God to watch and weigh."

"But dost thou think that Omar knows thy grief,
Seeing he has not sent thee some relief?"
"Why is he Caliph, then, if unaware
Of the great burdens that the people bear—
Even the burden of the least of these
Who toil and tug that he may lie at ease?"

A quick twitch at the sleeve of Abou-Zeid,
And back to the palace pantries Omar sped,
And gathered, one by one, with loving care,
Citron and candied quince and potted pear,
A cruise of oil, a bag of sifted meal,
Honey in gourds, a jar of spicy veal,
A skin of wine, and with a woven shawl,
Colored like April fields he bound it all.

"Come, Abou-Zeid, come help to lift the pack
And poise it on my back."
"No," said the servant, "no, it must not be;
You must not bear the burden, give it me."
At this, great Omar cried, "Away, away!
Wilt thou, too, bear my sins at Judgment Day?"
So the good Caliph bore the unwieldly weight
Thro' Bagdad, out beyond the Ivory Gate.

And when he reached the children, near to death,
Kneeling, he quicked the embers with his breath;
And with his hands did he knead and bake
A loaf of bread, and with his own hands brake.
And on each portion poured
Cold honey from a gourd,
And gave to them that famished, and again,
As the two men fared home at break of day,
Omar was heard to say:
"O Abou-Zeid, the fire that warms those three
Has much enlightened me!"

## Letter from French Fellowship

By Prof. Paul Passy, University of Paris.

Bour-la-Reine, France, Jan. 15, 1910.

Dear Comrade Carr:

I feel it is high time I gave you news of the progress of our Christian Socialist movement here. Not that there is anything very striking to say; no great change, no epoch-making event. We are making head, too slowly for our wishes, but safely, I think. The death of Comrade Biville, the real founder of our Christian Socialist Fellowship, was, indeed, a great blow; but he has left such universal sympathy that our cause has rather been furthered by it, so that of him it is indeed true that "being dead he yet speaketh." The numbers in our little fellowship have increased rather slowly; it is astonishing how few of those who express sympathy and approbation are willing to show their faith by their works, even when nothing more is asked but the putting their name on a list and giving 10 cents a year! Nevertheless, we have increased. Quite lately a very important point has been scored, when Pastors Elie Gounelle and Wilfred Monod, very influential Presbyterian ministers, joined the Fellowship. This is sure to gain us a good advance among Protestants. Among Catholics we have done little until now. Only one priest, so far as I know—Abbe Andre Vral—has declared openly for Socialism, and he has not yet consented to become a member of our union. But it is only fair to add, that the very interesting democratic movement called *le sillon* is growing rapidly among Catholics, and its most advanced members will certainly become Socialists in time.

What is more important than our growing in numbers, is our influence, both in Christian and in Socialist circles. That, I think, is greatly increasing. Nobody would dare say now, what seemed a truism ten years ago, that a man cannot be a Christian and a Socialist. The social conscience has awakened in Christian churches to quite a remarkable degree; a simple proof is the eagerness with which Socialist addresses are received. (I, for my part, get more applications than I can answer for such lectures.) On the other hand, anti-religious prejudices have diminished among Socialists to a degree most encouraging for one who can look back a few years.

About a month ago our Christian Socialist Fellowship held its yearly meeting in Paris. It was interesting, full of enthusiasm, and at the same time business-like. Our little paper, *L'Espoir du Monde* (the "Hope of the World"), is a heavy drag on us, and it can hardly be expected that we can keep it up, being so few and poor. Yet if it was dropped our influence would at once diminish immensely. I fear, anyhow, we must reduce the number of issues.

I have followed your CHRISTIAN SOCIALIST with keen interest. The split that took place last year (in the Fellowship) grieved me greatly. From a distance I can hardly appreciate the merits of the case, though on the face of things it seems to me that you are in the right. May all these misunderstandings be swept away by the spirit!

With very best wishes, I remain, yours fraternally,

Paul Passy.

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## A Pastoral Call

*"Cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her. As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil are heard in her; before me continually are grief and wounds."*—Jeremiah 6:6-7.

The spirit is willing, but the flesh shrinks from the emergency call that a hasty telphone message asks me to make.

A Swedish steel worker in my pastoral care has had a leg wrenched off at the rolling mill, and has just been taken to the hospital.

I find him in a bed of the long bright ward, not awake from the ether; the nurse says the surgeon amputated between hip and knee what remained of his limb.

While I sit beside him, awaiting his returning consciousness, it seems to me I never before really saw his hand;—

Surely it is the very symbol of toil where it lies relaxed, yet bent as if ready to seize instantly again some fresh task or burden of the stubborn steel;

The snowy coverlid on which it rests throws into startling contrast the thick bundle of bone and sinew, grimed and gnarled, with its blunted, black-ringed nails.

I learn that soon after beginning work in the mill this morning, he climbed to an overhead wheel shaft to adjust a troublesome belt, where a projecting set screw caught his overalls, and before he could disentangle them, the revolving snare tore one of his legs completely off, so that he saw the lower part of it fall to the floor.*

Flinging his arms over a crossing pipe, he supported himself from falling among the savage rollers of the machinery below him, and while his blood dripped from the shattered limb, desperately long he shouted for help, against the juggernaut rumbling and gnashing of the thousand wheels.

At last fellow-workmen discovered him, and rigging a rope over the pipe and under his arms they let him down to others eagerly reaching to receive him, and after a tourniquet had been applied to the mangled leg he was hurried to the hospital for the amputation.

Verily, in the lowering of the bleeding form after its anguished suspension on high, an artist who sought his themes from the roaring, titanic domain of modern industry might find fit emblem of Labor's Descent from the Cross.

In the next bed to his here in the ward, a young Frenchman who has had a trifling operation is coming out of his ether first, and flings himself about, groaning "Mon Dieu!" keeping a nurse busy holding him down on the mattress and pulling the sheet over his body.

Now the steel worker quietly opens his eyes, and recognising me after considerable scrutiny, asks if his leg has been cut off; he repeats the query at intervals several times, and receiving my answers without apparent emotion, only asks me please to tell his wife carefully.

I wipe the sweat-beads from his forehead again and again, for they start from the skin like cold rain drops congealing out of a dreary mist.

He murmurs in dreamy recollection that he suffered less when his leg was twisted off than afterwards in the ambulance, when the agony was terrible; then, after looking wonderingly across at the tossing Frenchman, he relaxes with a sigh and lies uncomplaining, but manifestly harrowed by vague anxieties.

Another member of that vast army of the martyrs of industry, whom no man can number, I behold in this maimed toiler then, whose blood swells that portentious tide which at last must dissolve the very foundations of ruthless Gain at cost of Life.

And prepare the soil of this and every land for the sacred blossoming to come, of Fellowship and guardian Love, and estimate of man above fine gold.

And my pastoral duty!—does it end with the consolation I am privileged to bring in prayer and sympathy?

Can that absolve me from learning what evil power hinders removal of unnecessary perils from the path of such works, and when I learn, accusing it as guilty of my brother's blood?

Shall we not implore?—"God give us ministers of His truth the wisdom to discern, and trumpet-voice to cry that all may hear, how armored Greed to-day stalks branded with the Mark of Cain!"

Eliot White.

* Note. A hundred workers were killed or wounded by the projecting set-screw in Illinois alone in the one year when the accident here recorded occurred; yet to sink such screws safely flush with the wheel or shafting would have cost less than 40 cents apiece. In German mills this precaution has long been enforced.

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## An Open Letter

To Our Congressmen, Senators and Representatives:

Gentlemen—Your earnest attention is called to Mr. Taft's confession:

**We must make it so the poor man will have as nearly as possible an equal opportunity in litigation with the rich man. . . . The situation is now ripe for the appointment of a commission by Congress to take up the question of the law's delays. . . . I propose in the next session of Congress to recommend the legislation on the subject of injunctions which was promised in the Republican platform. . . . The administration of criminal law to-day is a disgrace to American civilization.**
—Taft's speech in Chicago, Sept. 16, 1909.

The situation, summarized, is as follows:

1. Poor people *(the great majority)* do not get justice in the courts.
2. The poor *cannot* get justice in the courts.
3. Court decisions are *sold*, and only the rich can *pay the price.*
4. People do not get the speedy trial *guaranteed by the Constitution.*
5. The laws are not administered as *cheaply* as they *ought* to be.
6. Injunctions have been *wrongfully used—against the workers.*
7. The government has become, by judicial manipulation, a *minority government*, to control and despoil the *many* for the benefit of the *few.*
8. The government has prostituted its function of *preserver of legal equality* and become its *destroyer* —a *discriminator against the poor.*
9. The courts have converted our government into an *oligarchy.*

The State and her citizens are interdependent. The State is organized by and derives its existence from the expressed will of the people. The right to life, liberty and pursuit of happiness is the *birthright* of every human being, and is *not* a gift of the State. Government is instituted for the purpose of preserving these rights, not an iota of which is surrendered to the State in its formation. These rights can only be preserved by a rigid adherence to the principle of equality before the law. The obligations, therefore, of the State and the people are mutual. The former owes protection to the latter in the exercise of their natural rights, and is in duty bound to punish, by fine, imprisonment or otherwise, any individual, corporation or combination of men who infringe upon or threaten the abridgement or destruction of the natural rights of another or the welfare of the people collectively; and the latter owe support to the government in return for said protection.

Failure of the State to protect her citizens works forfeiture of her claims on them for support; refusal of a citizen or combination to obey the laws or support the State works forfeiture of protection.

In the people at all times *inheres* the inalienable right to *alter or abolish* their form of government and institute a *new* form; and whoever or whatever *obstructs justice or progress must be swept aside.*

This is the spirit of our fundamental law—the CONSTITUTION.

Mr. Taft wants to give us (the toilers) *near justice.* We want *justice;* and demand that you, our servants, investigate our judicial affairs; and, if we cannot get justice, tell us WHY. If it is because the *granted* and *usurped privileges* of the rich few outweigh the *inherent rights* of the many poor (the majority), then we must abolish our present form of government and institute a new one, under which equality before the law can be maintained and a government of, for and by the people perpetuated. Commissions cannot give us redress.

Name .....

Address .....

You may obtain the above article as a neat leaflet from its author, J. J. Quants, 1404 Shaver street, Salisbury, N. C. The unions, churches and lodges should be flooded with them, and everyone should sign it and send it to his Congressman.

Price: 10c for 60, 25c for 200, $1.00 for 1,000.

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## Cain and Abel

(Up-to-Date)

Cain killed Abel, perhaps with a stone, ax or club; but nowadays we don't use such coarse and vulgar methods. We have become civilized; we observe etiquette in the matter. If any man so far forgets the proprieties as to kill his enemy outright he is executed or imprisoned for life. According to the story, God would not execute Cain, and would not allow anyone else to do so, but that is not the point of this article.

Nowadays Cain owns the mill in which Abel, being a poor man, is compelled to work. By unguarded machinery and neglect of common precautions Cain cuts a leg or an arm off of Abel. Cain gives liberally to the slush funds of both the old parties and in that way gets men elected to Congress and the State Legislatures who refuse to enact employers' liability laws, so that Abel cannot claim damages in court. When Abel can no longer work Cain gives Abel's children jobs in his factory or coal mines, thereby filling their lungs with lint or coal dust and making some of them consumptive, keeping them out of school, so that they grow up ignorant from being denied the opportunity to get an education, and stupid because they have never had a chance to play and have spent all their young lives at the simple drudgery of the factory. Cain owns the tenements in which Abel is compelled to live and charges such exorbitant rent that Abel and his family are compelled to live all in one room and take in lodgers into the bargain in order to pay the rent. Cain owns the packing houses, the flour mills, the sugar refineries and every means of manufacturing food, and charges such prices that Abel and his family become sluggish in mind and body because they can only buy the coarsest food. One of Abel's daughters tries to help out the family by going to another city to work and Cain gives her a job in his department store where she has to work for $3.00 a week, while it costs her $5.00 to live. Consequently one of Cain's sons is soon able to land her in a brothel, where she lives a life of shame for about five years and then commits suicide. Cain owns a brewery and starts a saloon in the neighborhood where Abel lives, and sells adulterated liquor to Abel's sons that have been stupefied by child labor, and so makes criminals and bums out of them. Cain owns the railroads, and by keeping wages down and passenger fares up makes it impossible for Abel to move his family to a better location. And after Cain has crippled Abel, robbed his children of schooling, stupefied and brutalized them, made criminals of some of them and sent them to the penitentiary, ruined Abel's daughter and sent her to a suicide's grave, and brought upon all of the family that are left various kinds of diseases, he has the impudence to declare that all the vast amount of wealth that he has piled up is his by divine right; and he endows colleges and hires professors of political economy to teach that his ownership of the earth and everything in it and on it is nothing but "wages of superintendence"; that without his "superior ability" industry could not be carried on and Abel would be out of a job and would starve to death, and Abel ought to be very grateful to Cain because Cain pays such munificent wages that he is allowed to live long enough to breed three or four little Abels to work and produce more wealth for Cain; and he makes this astounding claim in the face of the fact that neither Cain nor Cain's wife, nor Cain's son John, nor his wife, nor any of the whole Cain tribe ever did anything more like work than clipping a coupon off the end of a bond. Like the lily of the valley, "they toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these."

But some of these days Abel is going to discover that he can dispense with Cain's superintendency, because he is going to find out that Cain's superintendent is one of the Abel tribe, a hireling like himself, and then he will say to Cain, "Inasmuch as we have to do our own superintending and you don't do anything, we'll just keep the wealth we produce from now on ourselves, and if you want to eat you can take hold and help do the work and we'll let you have as much wealth as you can produce by your own labor, working in conjunction with your fellow men. No less, and no more."

Then Cain will say, "Work! work! Oh, Lord, my punishment is greater than I can bear!"

Wm. H. Watts, Sandusky, O.

# Socialism and Sex

## A Frank Discussion of Socialism in Relation to Free Love, Marriage, Home, Childhood and Divorce

By Rev. Edward Ellis Carr, Editor of the Christian Socialist

[The greater part of this chapter has been delivered by the author for several years as a portion of a lecture on "Getting Married." It is inserted here to show some of our critics that they have not fairly interpreted the ethics of our argument with relation to sex, and to reveal more fully the high moral ground we take upon this vital matter. Human life, character and progress seem to superficial students an endless series of impossible paradoxes, therefore we will not attempt to satisfy the minds of those who cannot see the harmony between our frank recognition of the well-nigh resistless power of the sex passion and our demand for absolute social purity. With proper care and education children may be kept pure until they reach the age of full maturity. Then we demand for them a fair chance to marry that they may remain holy.

The editor would be particularly glad to receive comments and criticisms on this chapter and the next. Another installment of criticisms and replies will be printed soon.]

### XI. The Man Fit for Marriage

There is a quaint old English recipe for making hare broth which begins with the sage advice, "First, catch your hare." With reference to the matrimonial stew the English count (or no-account) spells the important word somewhat differently, but pronounces it much the same: "First, catch your *heir-ess*." And the particular purpose of this and the next chapters is to aid some ardent hunter of conjugal game to be more certain whether it is really a serviceable "hare" he is pursuing, or a tameless *wild-cat*, or an unbearable *skunk*. One must beware of the two latter species lest he find himself (or herself) at last badly "in the soup."

The best mechanic cannot make a first-class wagon out of knotty, rotten, weak material. He must have good wood and iron, else his own strength and skill will be in vain. Nothing worth while can be made out of worthless elements. Even marriage is certain to fail unless it is built of strong, honest folks. How can marriage be anything else than a failure when undertaken by such unworthy people as you—so often are engaging in it! And in view of the vast and vital consequences of marriage to the husband and wife, to their children and to society at large it is necessary to consider the kind of people best fit to marry.

The careful breeding of fruits, flowers, vegetables, birds, cattle, horses, etc., during the last few thousand years, and particularly during the last hundred years, has transformed orchards, gardens and farms. The development of wheat from a wild, cheaty grain to the splendid, nourishing "staff of life" was the work of careful, intelligent selection. In modern times the potato has changed from a small, coarse root to the large, palatable tuber upon which many nations largely depend. The little, much distrusted but pretty "love apple" of our grandfathers has become the large, luscious, beautiful, healthful tomato of our day; the hard, sour, little, wild apple and wild plum have developed into the tempting forms that now delight our palates, and all this improvement is the result of selection and culture. The same is true of our beautiful, modern forms of sheep, cattle and horses. And when parents learn to give as much attention to the immeasurably more important matter of breeding and training their children as is given to the improvement of plants and animals, the human race will become strong, beautiful, intelligent, noble, God-like. Some time it will be so. Until then the men and women whose eyes are open should do the very best they can for themselves and their prospective offspring when they consider the choice of a mate. Eugenics, the science of race improvement, will receive vastly more attention when, under Socialism, we have ceased to battle as mere brutes for the means of life.

It is a law of nature that "the ideal shapes the real," and when the common ideal of marriage becomes as holy, sweet and beautiful as it should be, the practical reality will soon prove the blessed dream true. And how natural it is, when considering the fascinating theme of courtship and marriage, to cast one's imagination back to the matchless romance of Adam and Eve in Eden, using their entrancing love-story as a sort of golden chain with which to bind our thoughts together. Let us boldly consider the subject in an idealistic manner.

Adam, the Man, was built for strength, but not for strength alone. There is the fragile beauty of the violet, the vine, the willow and the graceful elm,—feminine beauties all. There is also the hickory, the oak, the palm, which have a grandeur of beauty all their own!

He stood like a pillar of tinted marble, fair and tall. He moved with the graceful majesty of fabled Apollo. Waves of heavy hair, imprisoning the gold of summer sunsets, rolled upon his shoulders, or floated, glorious, banner-like, behind him as he ran. The blue mystery of the deep sea was in his eyes, which, like the sea, were sometimes lit with lightning. And his magnificent body, unhampered by "these cumbersome disguises which we wear," glowed with the beauteous health of innocency and industry.

#### I. The Man Fit for Marriage Is a Man of Honest Labor

Adam worked in Paradise. "There was not a man to till the ground" until he came. *God needed an intelligent worker to finish what "natural selection" had so well begun;* therefore, he "took the Man and put him into the Garden of Eden to dress it and to keep it."

The idler, the man about town, the "gentleman of leisure," whether rich or poor, makes a most disappointing husband—more especially so, of course, if he is poor. Morality and happiness depend upon honest labor.

A lazy Irishman, arrested for vagrancy, was followed to court by his big, faithful wife who had been earning the "tay" and "praties" for both by taking in washing. The charge was easily proved and the judge promptly sentenced him to the rock pile for thirty days. Pat, who had been somewhat dazed by the big words used against him, and was utterly appalled at the dire prospect of having to work for a whole month, mustered up courage to inquire what the dreadful crime of "vagrancy" might be for which he was to suffer such a terrible penalty. And when the judge explained that it simply meant he would not work for a living and had no visible means of support, Pat was filled with astonishment and indignation.

*"No visible means of support!"* he exclaimed, leaping up excitedly. *"Here Bridget, darlint, sthand up and let the judge look at yez!"*

And Bridget stood up, wiping her tearful eyes upon a dirty apron, the coarse, kind-hearted creature, a "visible means of support," indeed!

And when the children appear, the woman with a worthless husband finds the depths of slavery; for young mouths require an astounding amount of food, young feet burst out shoes with incredible rapidity, young knees and elbows have a strange habit of breaking through their clothes before mother dreams it is time, and even young hair weirdly bristles up through holes in the hat before there is money for another.

Some of our readers may never have heard of the poor woman who left her worthless husband for whose children she had "worked her fingers to the bone" and started to take them to her father for help. When the conductor of the train stentoriously demanded "Tickets!" she tremblingly handed him a ticket and a half, which was all she had.

"Which is your child?" he brusquely asked.

"Stand up, children," she said.

He counted them in amazement—eleven in all—and exclaimed, "Madam, are these all your children, or is this a picnic!"

Bursting into tears, the poor creature cried: "Yes, they are all mine; and *it ain't no picnic either!*"

A young minister was walking with two lady "pillars of the church" when suddenly out of a broken gateway a trio of dirty children plunged and scrambled up the street yelling joyfully. One pulled at a dilapidated, creaking wagonette in which a gleeful, dirty baby sat, while the third, with hat demoralized, clothes torn and naked feet, from a stooping posture pushed at the wagon from the rear, exposing a flowing, doubtfully white "flag of truce" through a large hole in the back of his trousers—and several inches of bare skin!

The vision was overwhelming to the very respectable and rather embarrassed spectators, but they were equal to the emergency.

"What a picture!" exclaimed one lady with sudden laughter.

"It's a dream!" chimed in the other mirthfully.

The young preacher could not possibly help it—and, with all the impressive solemnity of manner that his bursting humor would permit, he said: "That's no dream. It's *a stern reality*—a bare, bottom *fact*."

Then hurrying on to escape the quick overflow of outraged feminine mock-modesty, he looked back and saw both ladies leaning against the fence to get control of their convulsive merriment—so they had to forgive him, as he hopes the reader will.

For the incident was by no means all a joke. It was a terribly "stern reality" to the mother of these sturdy youngsters. It is incredible how much drudgery, sleeplessness and care a brave mother can bear; but no intelligent woman will deliberately put her neck under a yoke so dreadful by marrying a man known to be a loafer, even though he has money—for riches often "take wings and fly away."

*Let every young woman know that there are some things far worse than being "an old maid."* It requires honest, intelligent, energetic industry to make a good husband.

Under Socialism the incentive to labor will be so many times greater than it is now that it is unlikely that the problem of laziness will remain.

But even the loafers of to-day are not naturally lazy, unless they were literally born tired, which is most unnatural. And when society takes control of industry, a place of labor will be furnished to every man according to his ability and choice, so that he may cheerfully do his best. If he will not work, if he proves himself an inveterate shirk, "neither shall he eat," as St. Paul declared of old. A little starvation would bring him to time! Meanwhile his wife and children would not suffer want because of his rare folly, for they would be economically independent of such an unnatural husband and father.

#### II. The Man Fit for Marriage Is a Clean Man

I stand under the protecting shadows of Frances E. Willard, of Jesus Christ, and of the Great God to plead for "a White Life for Two!"

*Why should not a woman be as particular about her mate as a man is about his?*

The vilest man demands a bride as pure as snow, and I am glad he does—glad that one side of our race insists on decency in its permanent, breeding mates, and I devoutly wish the other side would do the same.

Few, indeed, are the men, however so base themselves, who are willing to make a fallen woman the companion of their homes and the mother of their children. The manly demand for beauty, purity and goodness in permanent sex-mates is one of the redeeming elements of humanity. It has wrought and will yet work boundless good for the race.

Even when some indescribable villain has schemed and tried for years to gain a woman's favor, and at last, *on the sacred promise of marriage*, wins her absolute trust, and, *in the holy name of love*, thrusts aside the guards of her discretion, he will then refuse with contempt to make her his wife—though he has every reason to feel sure that she is his alone, and well knows that his crime will utterly disgrace her and make her miserable for life. Her weakness, even though manifest in yielding tenderly to his own passionate, false plea, destroys his confidence in her fidelity; he cannot but fear that her favors may some time be more widely distributed; his tenderness dies within him on account of her folly; he can no longer respect her, and he will make her misfortune of loving and trusting him "not wisely, but too well" a subject of boast and jest among the first gang of blackguards he meets!

The vilest, most criminal men in sex relations are not the frequenters of brothels, but those who with fiendish selfishness and seductive wiles or large sums of money go about seeking "something fresh" to satisfy their esthetic fleshly lusts. My soul is filled with a stern and righteous joy as I consider that many such wretches may sooner or later read these words:

SEDUCTION IS WORSE THAN MURDER AND SHOULD BE PUNISHED ACCORDINGLY. Every father and mother, worthy of the name, would much rather a man should stab their beloved daughter to the heart, crush her beneath a machine, or tear her limb from limb and leave her in mangled, bloody innocence at their feet than that he should defile her.

*Any man willing to destroy trusting affection and murder a long life's joy for a brief personal gratification is a demon unfit for human society.*

And any woman is AN IMMEASURABLE FOOL who does not banish him from her presence at once and forever who makes the first sign of such unholy purpose; for she ought to know, without needing to be told, that NO MAN IS LOOKING FOR A WIFE WHO, ON ANY PLEA, CAN BE WON UNWED.

*The most sacred promise of such a man is the blackest lie, and his "love" is the most deadly poison, which he, like a fiend, misrepresents as pleasant balm.*

TRUE LOVE NEVER SEEKS TO SACRIFICE ITS OBJECT AS A VICTIM ON THE ALTAR OF LUST.

There is a difference between love and lust as wide as the difference between heaven and hell. One cherishes and protects the honor and happiness of its object to the last extreme—the other would selfishly consume all in the raging fire of passion, which soon burns out and leaves but a blackened, hopeless ruin.

Therefore, young woman, shun the man, as a horrible ravenous beast, who, in the name of love, seeks to defile you. HE IS THE CHIEF OF CRIMINALS. HE IS FALSE AS JUDAS AND MERCILESS AS A TIGER, going about like an insatiate devil seeking whom he may devour, and his name is legion. Beware!

The only man fully fit for marriage is as virgin pure, sweet and noble in his sex-life as he expects his bride to be. There are such, thank God, and if all boys were fairly instructed by parents and teachers concerning the sacredness and vital meaning of their sex, and how to keep worthy, multitudes more would come to their marriage bed as loving, holy, happy and hopeful as young angels.

But alas, alas! what little hope of manly purity has the average boy! Neglected, untaught the most needful truths, instructed in every foulness by wicked boys and men, tempted incessantly in ways innumerable, whether alone or in bad company, and *not expected by society to be decent*—he is far more to be pitied than blamed. Like the misguided girl, *he is far more sinned against than sinning.* Let us hope that some time society, in general, will strive as hard to rear noble boys and girls as it now endeavors to develop better pigs and potatoes!

Not only is the boy subject to manifold more temptations than the girl on account of his different nature and anatomy, but he is less carefully guarded; and in every city to-day, boys of twelve and fourteen are being enticed by various means into houses of ill-fame under the very eyes of the police. Vile literature and vile pictures *for profit* are flooded upon him, and foul stories and foul deeds pollute his ears and eyes continually. In all the circumstances, the boy who gets through the snares and slimepits that threaten his path into the safe refuge of honorable

marriage, without being defiled, deserves a diamond medal for unfailing heroism. And the boy who falls deserves unstinted pity, for, as a rule, he does not have a fair chance.

Meanwhile the profit system has so disarranged and polluted society that sexual immorality in men is generally condoned. Distinguished merchant princes, "philanthropists" and church members die in brothels—and the hideous truth is suppressed while their eulogies are sung by a servile press and pulpit. Sexual disease spews its fatal contagion over the defenseless homes of the nation, cursing innocent wives and children, while congressmen, governors, mayors and police *grant it license and protection as a source of graft.* And even the average "respectable" and "Christian" parents would prefer a renegade with money for a son-in-law to a clean youth in poverty! No wonder that many foolish girls, misled by this general insanity, welcome as friends, escorts and possible suitors men of polluted names.

Young woman, do you be as particular as any man. DEMAND PURE MANHOOD, as he demands pure womanhood, and *scorn the fellow* who thinks you are so anxious for a beau that you will go with a bad one—so desperate to marry that you would take a foul, vulture-like libertine to your breast! If you marry such a man, he will pollute your soul, ruin your health, transmit his horrible leprosy to your own dear children, and break your heart completely.

"You don't suppose I would marry such a man, do you?" angrily exclaimed a young friend with whom I expostulated for keeping bad company.

"Then why do you go with him?" I demanded.

"Oh, just to have fun!" she replied. "There's no fun going with your goody, goody boys. *They are too tame.* And besides, they are usually saving their money to go to school or get a start in business—and it is a great deal more enjoyable to go with a jolly rake who spends his money freely. We have a perfectly lovely time."

To this I replied (and the shameful fate of that girl lends emphasis to the statement) that *any woman who trades her society for the money a man spends on her is already on the road to ruin. The fact that she is willing to associate with a bad man at any price is a startling warning of her future shame.*

Is it more disgracefully suggestive for a man to visit a woman of ill-fame than for a woman to receive visits from a man of ill-fame?

"You may know a *man* by the company he keeps" —*why not a woman?*

Edwin Markham, with his celebrated poem, has deeply impressed upon the world the unhappy condition of "The Man with the Hoe," yet some one has well said: "However unfortunate may be 'The Man with the Hoe,' *his position is immeasurably superior to that of the woman with a rake.*"

Inexcusable cowardice or ignorance alone would permit us to ignore the appalling record of venereal disease that afflicts humanity. It appears that the God of Nature has placed His especial curse upon sexual promiscuity. Men vainly think they may sin and escape, but the penalty grips them sooner or later with its loathsome, horrible, destructive power. The estimate of specialists, that *ninety per cent* of American men are at some time affected wth vile disease, seems utterly incredible; yet their estimate must carry tremendous weight, for they are in position to know. And the fact that even thousands of young school children in Chicago are directly afflicted with these frightful, contagious diseases, as revealed by the school reports, fills one with sorrow and despair. It is doubtless the same in other large cities.

Hundreds of thousands of innocent wives and children are ruined for years and ultimately slain by foul and terrible diseases communicated to them by criminal husbands and fathers; and, so great is the injury to health, happiness and morals from this cause alone, that if sexual impurity could be banished from humanity, the race would become so much more beautiful, vigorous, intelligent, noble and happy in a few generations, that our posterity would need a "new name" to distinguish their glorious kind from ours.

And in view of these awful facts no woman should risk herself and her prospective children to the deadly contamination of an unclean man.

Some time, let us hope, a stringent health examination will be required of every prospective bridegroom, and libertinism after marriage will be duly punished.

No one appreciates more fully than I the insurmountable difficulties in the way of complete social purity under the profit system, as former chapters sorrowfully prove. Nevertheless, noble individuals must strive for it personally and every organized effort for social betterment must continually force the issue to the front. The astonishing ignorance of most would-be reformers causes smiles of amusement to mingle with tears of pity on one's face. Yet every earnest effort tends to increase the light and reveal more fully *the economic basis* of the brothel and its police protection.

UTTER SOCIAL OSTRACISM OF THE UNCLEAN MAN by the real ladies of the land would greatly help. EXPOSURE OF POLITICAL AND BUSINESS PARTNERSHIP WITH THE BROTHEL will hasten its downfall. But, UNTIL THE GRAFT SYSTEM OF BUSINESS IS DESTROYED, the graft system in politics will prevail; until men can have comfortable homes of their own the brothel will flourish, and until parents and public school teachers make the sex-life one of the prime subjects of their teaching, reprobates will be bred by wholesale.

Socialism alone can make social purity generally possible; nevertheless, we must insist now and ever that only the clean man is fit to marry and to propagate the race, and that WHOSOEVER WILL may be clean.

"For demons of water and earth and fire
Are baffled and beaten by the ire
Of a dauntless human will."

—Holland.

"So near is grandeur to our dust—
So near is God to man—
When duty whispers low, 'Thou Must,'
The heart replies, 'I CAN!'"

—Emerson.

### III. The Man Fit for Marriage is a Sober Man

Next to poverty, the use of intoxicating liquor probably causes the larger amount of marital unhappiness; therefore, the sensible girl contemplating matrimony will consider very seriously the attitude of her suitor toward strong drink.

A drinking man can no longer hold his job as conductor or engineer on a first-class railroad, because the train, the freight and the lives of the passengers are UNSAFE in control of a man who drinks even occasionally. The captain of an ocean liner must keep sober lest his vessel, cargo and passengers be lost at sea. A drinking man cannot hold the position of bookkeeper or cashier in a high-grade bank, because the accounts of the bank and the people's money are UNSAFE in the keeping of one who "lets a thief into his mouth to steal away his brains" and his honor. Why, a man who drinks much cannot even be depended upon to play ball successfully. Every summer day men are discharged from ambitious ball teams because they have become inefficient through drink.

How supremely unwise, therefore, for a young woman to risk the whole train of her life's hopes and the precious cargo of her unborn children's welfare to the control of a person so irresponsible! She cannot safely bank on him. If she dare play life's greatest game of love with him in the central, vital part, her loss is certain.

But "cannot a drinking man love?" some one asks in pity. Yes, *a drinking man* DOES *love*—DRINK. Millions of them love drink more than honor, more than health, more than wealth, more than their own wives and children!

*The heart of love's sweet dream cannot be preserved in alcohol,* and if a man loves drink so much that he will not stop at the request of the girl he wants to marry, *he loves drink more than the girl,* and he will continue to love drink more and more in spite of all that she as his faithful wife can do to reform him.

And drink not only impoverishes hundreds of thousands of American homes, but oftimes changes the tenderest lover into a demon of cruelty. Drinking men in America murder eight thousand people each year—mostly their own wives, children and dearest friends, the very ones they love the best! Some are stabbed, some shot, some beaten to death with a club or a brutal fist. Children, for whom the father would die when sober, are roasted in ovens, choked or have their brains dashed out against the floor!

The fear of poverty, unhappiness, disgrace and the terrible danger that her own dear children will inherit their father's fiery, quenchless, ruinous appetite for liquor—these are reasons sufficient to deter any sensible woman from marrying a drinking man. *A sane person will not embark for a long sea voyage knowing that an uncontrolled fire is already raging in the hold.*

"Yes," says a trusting sweetheart, "but my lover only drinks occasionally, and never to excess."

Certainly. It is the "moderate drinker" we are talking about. It would be useless to reason with a woman so stupid as to seriously consider marriage with a drunkard. But the simple fact is that *every drunkard was a moderate drinker once, and never intended to become a drunkard.* The habit grows like a dreadful cancer. And if you think your lover is only slightly bound by the drink habit, *try to persuade him to sign the pledge for life.* If he prefers liquor instead of you, cut him off at once and forever.

The evil of drinking intoxicating liquors, like every other evil, is direfully increased under capitalism. In the Temperance Special Edition of the CHRISTIAN SOCIALIST it is clearly shown that even if liquor drinking survives the social revolution it will be shorn of the most of its harmfulness. And there will be a special chapter in our book about Socialism and Sex devoted to the discussion of Socialism and the Saloon, because of the vital relation between drunkenness and the home. For the present we will only say that under Socialism there will be no possible incentive to make or sell impure liquors, there will not be the inducement to drink which results from many causes now, and, while a drunkard would always be a source of shame and misery to his wife and children, he could not impoverish them and crush their hopes as he does now, because they would not be economically dependent upon him to the extent that they are under capitalism.

Just what the future of wine and beer drinking will be during a regime of rest, peace, plenty and freedom from adulteration, we cannot say; but the Socialist scientists generally agree that even the purer, lighter intoxicants are an unmixed evil, and almost everywhere the Socialist forces are taking their stand on the side of saloon suppression. The ultimate fate of the liquor business under Socialism will be wholly dependent on the will of a truly free and enlightened people whom no sophistries can deceive and no bribes tempt.

But for the present, under capitalist oppression, with its false demand for stimulants for over-worked bodies and brains and over-worried souls, with its murderous adulterations and deliberate poisons, the only defensible attitude toward liquor is that of total abstinence and prohibition.

THE MODERATE DRINKER IS A GREATER CRIMINAL THAN THE DRUNKARD. This is a startling statement which looks utterly false and absurd upon its face, but which—all things considered, especially under the corrupting, merciless capitalist system—deserves careful examination before being declared untrue. There are some very weighty reasons in defense of the statement:

1. *The entire liquor business, with all its loathsome and terrible results, exists for the accommodation of the moderate drinker alone. The law forbids selling to habitual drunkards. The name of the moderate drinker is on the liquor trade. It is his pet institution. It exists for him only.* This is not a pleasant fact to the moderate drinker, for it involves all the wasted lives, wholesale poverty, fathomless shame, unspeakable misery, corruption, murder and suicide that the liquor business causes, but it is a fact, nevertheless, and should receive his solemn, careful and honest consideration.

2. *The example of the moderate drinker leads astray every boy and girl that becomes a drunkard.* One of the most disgusting and frightful sights of my childhood was the drunkenness of Neighbor Brown. When sober, he was a kindly, intelligent man and we children all liked him, but when he came along the way drunk, ambling from side to side and muttering as an insane person, sometimes falling down in the dust or mud and, unable to get up, rolling over on his back with his feet and hands waving awkwardly in the air like a helpless turtle's, we were greatly alarmed and, hiding behind our mother's skirts, we would cry in grief and terror, "What is the matter with Mr. Brown?" And when our mothers said, sadly and terribly, "He is drunk," do you suppose his example ever tempted us? No, but the well-dressed, respectable business man who drank moderately (at first) was the cause of many a downfall—his own at last included. Out of a gang of thirty-two boys whom I associated with in our little town, sixteen became drunkards and six have already died of disease or accident directly caused by drink alone—and there were no saloons there, either.

It is a brave (?) thing for a youth to say, "I can drink or let it alone!" but few such have sense enough to let it alone *while they can* and soon the appetite grows fierce as a hungry tiger and rages as a quenchless fire and its power is too great for them. My soul melts in tears to-day for the bright boys and men I have seen go into this fatal whirlpool. They were all confident of their strength at first, encouraged by the respectable and self-controlled moderate drinker—*and his example ruined them,* for by it they contracted a habit they could not break, a disease they could not cure.

Brother, comrade, if you *"can* drink or let it alone," I beeseech you, *let it alone while you can,* and cease setting a fatal example before our precious boys and girls, whose future lives and homes are at stake. LET YOUR EXAMPLE BE ON THE SAVING, NOT THE RUINING SIDE.

3. *The moderate drinker endangers his own children both by heredity and example.* The children of a drunkard often turn with disgust and horror from the ruin their father works in himself and others, but the children of a moderate drinker are very apt to imitate him. And while the appetite for strong drink may not be directly hereditary, that nervous condition which cries for stimulants is inherited.

It was the boast of our grandfathers that they used whiskey in the harvest field, at their feasts and even at religious meetings freely, yet they never (?) became intoxicated. Perhaps. But there never was a time when liquor would not make a fool, a beast and a demon of a man. It has always caused "babblings," misery and crime. *And the seed which our grandfathers sowed in moderation is being harvested in widespread drunkenness to-day.* "The fathers have eaten sour grapes and the children's teeth are set on edge." And the man who hopes for sons will not insist upon cursing them with hereditary taste for strong drink nor the ruinous influence of a bad parental example.

4. *The moderate drinker could quit, if he would, while the drunkard has ceased to be responsible.* The drunkard should be restrained by force and treated by hard work and medicine until he is cured. Any one who has striven earnestly and persistently to redeem a drunkard knows that he is as an insane person rather than a criminal. He is *no longer* to blame. But the moderate drinker cannot escape his responsibility.

To the young lady or other unmarried woman who has read the above chapter, let me say: When you find an industrious, clean, temperate fellow who seems adapted to you for a life-mate, and who loves you so well that he pays you the highest, sincerest compliment man ever did or can pay a woman—asks you to become his wife—*do not let him get away!* Do not trifle with him, do not snub him—for he may have too much spirit to bear it, and such men do not have to take slights—*the market is not overcrowded with them*—they are in great demand! You will have very few chances like this. If you love him, say so and accept him promptly, lest he misunderstand and leave you desolate and uncon-

sailed like the poor woman of the following sorrowful tale:

A minister on the train was deeply touched by the piteous sobs of a lady in deep mourning and, hoping to comfort her, inquired the cause of her sorrow. The weeping woman told him between bursts of grief that her husband was dead and that his body was in the baggage car on the way to the city for cremation. She felt that she was peculiarly afflicted, she said, because she had been married to five good men who had all died, and she had been forced to follow their beloved remains one after the other to the crematory—and it had almost broken her heart.

Just then a woman across the aisle suddenly burst into loud and uncontrollable weeping which caused the kind-hearted preacher hastily to inquire with much concern what he could do for her.

"Oh, sir," she cried, "there ain't nobody that can do nothin' fer me. I'm mor'n fifty years old, an' all my life long I've been a prayin' an' a hopin' fer a husband, an' *never got none yet*, while all the time that woman over there has bin a havin' *husbands to burn!*"

There was no use trying to comfort a grief like that, so the minister returned to his seat in despair at life's hopeless contrasts.

And, young ladies, "a hint to the wise is sufficient!" The most beautiful girl in our town became a wrinkled, peevish, desperate old maid just because she could have had any one of a dozen worthy men—and didn't have wit enough to know a good chance when she had it.


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## Be Careful

The capacity for misunderstanding is so remarkably developed in us that almost everything has to be plainly diagrammed on the blackboard to prevent our getting it wrong. Even then we often distinguish ourselves more by blunders than by comprehension. And it seems that we are all very much alike in this regard.

Some have already misunderstood Comrade Moyer's appeal for funds. Therefore, let us briefly say that the CHRISTIAN SOCIALIST could not possibly live one year on a basis of economic partnership with the Christian Socialist Fellowship. We could not afford to receive half the funds raised by the Fellowship and give half raised by the paper through donations or otherwise. *We merely wish to help the Fellowship to obtain some money, much or little, which it might not otherwise receive.* The CHRISTIAN SOCIALIST will receive somewhat *less*, the Fellowship somewhat *more* because of our appeals for it. Surely no Fellowshipper can reasonably object to this! Get these three points fixed in your mind and you will clearly understand:

1. All the money raised for the Fellowship by the General Secretary or others in the regular way or by special donations will continue to go to the Fellowship. We have no claim upon it whatever.

2. All the money raised by the CHRISTIAN SOCIALIST by its regular methods and donations will be retained by it.

3. (And this is our contribution to the Fellowship.) All money raised through the CHRISTIAN SOCIALIST appeals *and sent to Comrade Moyer by the donors for this special purpose* will be equally divided between the paper and the Fellowship.

Therefore, when you send money to the Fellowship *on account of arguments or appeals printed in this paper*, please state whether you want the paper to have half or the Fellowship to have all.

## From Folly to Wisdom

The starvation movement, the attempt to get a million people to quit eating meat for thirty days or more in order to "punish the meat trust" and force lower prices for meat—however silly it looks upon its face—is a good thing in several ways:

1. Most people would be physically and mentally benefited by eating less meat, at least for a time.

2. The self-denial will not only give clearer brains but *direct the thought more seriously than ever to the trust problem and the question of how most easily and successfully a nation may be fed.*

3. The experiment will demonstrate to multitudes who were otherwise slow to learn that meat is not the only thing the trust controls and of which the price is high. Butter, eggs, vegetables and fruits are relatively as high or higher than meat *because they are also controlled by a trust, some of them by the same trust which controls meat*, and we cannot bankrupt the trust mill by putting into one of its hoppers the grist we refuse to another. During the famous "Jungle" excitement, when Upton Sinclair "aimed at the people's heart and hit their stomach," making them temporarily very sick (at the stomach), and the Roosevelt commissioners reported corroborating Sinclair's testimony against the foul and poisonous packing-house methods, many people quit eating meat only to find that the price of beans, etc., was suddenly possessed by astonishing ambition to rise in the world. And the present meat boycotters will likewise find that they are still in the clutches of the octopus, and the said octopus will be grinning its old sardonic grin at the silliness of people who go to such pains to deny themselves of meat *while they continue to contribute their life-blood to it in other ways.*

4. And while the people are thinking of and talking of and damning the meat trust, it may occur to them that *they do not need a meat trust in their business at all—that it would be better for them to own their packing houses and operate them for themselves.* And they will not ponder this problem long till they discover that *in many cities of Europe the municipality already owns and operates its abattoirs* and by this method prevents the slaughter of diseased animals and the sale of poisonous meat besides having much to do with keeping down the price.

Western Canada is getting ahead of us in this matter. The Manitoba legislature is already considering a bill to establish municipal and state owned stockyards, slaughter houses and markets. Also grain elevators. And the people are so aroused that both the Liberal and Conservative parties are afraid to oppose the bill.

The by-products of a municipal slaughter house, such as hides, tallow, lard, soap, glue, etc., would more than pay all expenses.

LET THE NATION OWN THE MEAT BUSINESS—LET THE CITIES RUN THEIR OWN PACKING HOUSES.

The only way to end trust domination is for the people to *"attend to their own business."*

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Comrade W. A. Ward visited us a week ago, and held some good meetings. He addressed a good audience at the Socialist party headquarters, Columbian Knights' Hall, Sunday, Jan. 30, at 3 p. m., on "The Right to Live," and in the evening he had a full house at the Grace Universalist Church, to hear his address on "A People Without a Country." Monday evening he spoke at the Christian Socialist Fellowship meeting at 395 Ellicott square. Good work in every case. Horace Mann.

## Our Financial Problem

By Rev. Wm. A. Ward.

There is a demand in this country for a Christian Socialist organization. The Christian Socialist Fellowship came into existence to supply this demand. The church needs it. There is no organization in the church which is fully committed to the program of Socialism. There is, therefore, no other Christian organization to which the church can look for a presentation of the teachings of Socialism or through which it can direct its mighty energy to establish the laws of the Kingdom of God in the economic world.

The Socialist movement needs the Fellowship. It is not best or desirable in a land full of Christians to confine this movement to atheists, materialists and those who are neither atheists, materialists nor Christians. It is true that the Socialist movement, before there was a Christian Socialist organization, reached a few preachers and church members and that it can reach more without such an organization as the Fellowship. But it is obvious that, at the rate that such have been reached in the past, it would be an eternal task to convert any considerable number. But when a few active Christians were convinced, it was natural for them to organize in order to bring Socialism to the attention of all Christians. Any logical person could have predicted such an event. Such an organization was inevitable in the progress of the movement, and presents the natural avenue of approach to the church.

In Europe the capitalists anticipated this and organized movements, professing to be socialistic, but proving to be in reality mere compromises, or sentimental movements intended to preserve the present, disintegrating order.

In this country Socialists anticipated the need of a Christian Socialist organization and formed the Fellowship, which is not a compromise, but stands for all that is essential to Socialism.

Here, then, is a Christian organization through which the Socialist movement can reach the host of Christians with its message of justice and brotherhood. If the Socialists ever get inside of the high wall of misunderstanding, indifference and prejudice which has cut them off from the millions in the church, it must be through such an organization as this.

*In view of these facts it may be said that this organization is one of the most important from the standpoint of the church and from that of the Socialist movement.*

The Fellowship has proven itself fit to survive. In spite of misunderstanding of its position and intention, of opposition, lack of means and many difficulties, it has grown and has already accomplished notable results. It has converted thousands of Christians to Socialism and is discussing the subject in many churches throughout the land.

But, if we are equal to the demand and develop the immense possibilities of this work, we must have three things: MEN, AN EFFECTIVE ORGANIZATION AND ADEQUATE FINANCIAL RESOURCES.

We have been finding the men. There are plenty of them. There are many noble, able, heroic men who are ready to devote themselves to this work. But they must live and we must provide for their support.

We are now getting an effective organization with Secretaries, Lecturers and Centers widely distributed, and with all these bound together in a solid organization with definite plans and tactful methods, an organization which is a unit and capable of concerted action. This has been done in the past few months. It is far from complete, but it has progressed far enough to give great promise for the future. We have the organization.

But the means—this is the crux. OUR MOST VITAL AND PRESSING PROBLEM at present is that of financing our work. We must solve this problem now. We cannot do more without means.

There are two things we Christian Socialists can not afford to neglect—the CHRISTIAN SOCIALIST and the Fellowship. A paper and an organization are needed and are of the utmost importance. We can not get along without them any better than the farmer can get along without his team of horses. If we are going to work this field, these two instruments must be used, and if we do not feed them they will die. They are a necessary expense, and they more than pay for themselves in the crop of Socialists they help to plant and cultivate and harvest.

If you want to make Socialists, give these the support they can not work without. With those who understand the importance of this Christian Socialist movement, these should come before all others. Other people will support other movements. THIS IS OUR WORK; there is at present no more important work in the world; we should give it adequate support. Our party organization, our lodges, orders and churches are all important, but none more than this. If I am going to give some of my money to good causes, I will give part to this work. If I could only give to one, I would select this one.

Perhaps you now contribute to causes which are not as important as this one. If so, will you not include this on your list? If you can spare a little money to do good for humanity there is, I am sure, no place where you can put it and have it do as much good.

We do not want to be always talking money. We have not done that and shall not. It will not be necessary. But we have not, heretofore, adopted any financial plans except the dues system, and we have now arrived at the point where we must provide for the support of the work. So we shall talk money now and put the Fellowship on the right financial basis. Then it will not be necessary to talk money much afterwards.

Some may think the dues should provide for our needs. But the dues are hopelessly insufficient. The national office receives only 5 cents a month from the dues of each member. From a thousand members this would be only $50. But the worst of it is that many of the members have not sent even this insignificant sum. For some reason the Centers do not send in the monthly dues of the members. From the members at large the National office is supposed to receive the whole 15 cents dues, but there are very few who keep their dues up.

This has been our only income worth considering, and it has not been enough to pay for the postage and stationery bills of the general organization. These facts are stated that all may see the necessity which has caused us to determine to solve the problem of finance.

The Fellowship should send lecturers into many places where Centers can be formed; it should have special literature printed for free distribution to spread the message; the secretaries should write to many thousands of ministers, teachers and others to bring our work to their attention. All this and more MUST be done if we are to fulfill the mission destiny seems to have set before us. It is impossible without money. The postage alone would amount to many times the income of the society during the last six months.

The general secretary has had to raise his own salary, which has kept him out of the office, traveling almost the entire time, and made it impossible for him to do many things that should be done. He has many plans, but he must be in his office and have money in order to carry them out. All is now in readiness for a great work, but the finances. It waits on this one thing. If this is true, let us, every one, give what he is able, and the problem will be solved.

We shall not urge money from those who have no silver and gold. If you can not spare anything, you are not asked to give. But there are some Christian Socialists who are able to give what, to us, looks like large amounts. They have the money and give to other interests, and there are many who are able to give small sums. Those who are able to give should consider it an obligation and a pleasure.

Please read the announcement of the annual offering and the call for contributions, and if you can spare something for a good cause, put it into the work of the Fellowship.

## Annual Offering First of April

The following motion was recently passed by the General Executive Committee:

"Whereas, the present financial resources of the General Organization of the Christian Socialist Fellowship are not sufficient to provide for the maintenance of the General Organization and the expenses connected with its work.

"I, therefore, move that an annual offering for the needs of the General Organization shall be made a regular feature of the year's work, and that the General Secretary be and is hereby instructed to call for such offering from Centers, members and others each year, not later than the first of April."

In accordance with the above a call is now made for the first annual offering, to be made not later than April 1st, and sent to the General Treasurer, H. P. Moyer, 5408 Drexel avenue, Chicago, Ill.

Let us have an offering from every Center, from every member and from many who are not members.

The churches of this country raise millions of dollars in their offerings for foreign missions to Christianize the heathen countries. Every reason which urges gifts to that cause applies to this one, and there are additional reasons for giving to this one. This money goes to Christianize America, to save the child slaves from their slavery, the sweatshop workers from their present hell, the unemployed from their enforced idleness—the entire working class from the poverty and misery. We are working to save the bodies and grant the rights of the workers, and thus give their minds and souls a chance.

The churches have a special annual offering for nearly every month in the year, and some oftener. We have only this one.

The Fellowship is doing a great work. The regular dues are too small to amount to much, and the majority have failed to keep their dues up. There are many who believe in our work but are not contributing to its support at all. Surely, once a year at least all can give something for the cause of social salvation, the establishment of the Kingdom of God on earth. To give to this cause is a golden deed, an act of brotherhood, a service of love. Think of conditions that will prevail when this cause shall have triumphed, think of justice, freedom, peace, plenty, happiness and a chance to be noble for all, and if you desire these things, give—

It is suggested that the Centers adopt plans similar to those used by churches and send in as large offerings as can be raised. The members at large and those not members who wish to give can send their individual offerings direct to the general treasurer.

Wm. A. Ward, General Secretary.

## Special Contributions

At our next conference, in Pittsburg, the last of April, plans will probably be adopted which will place the Fellowship on a financial basis. The annual offering will doubtless grow to respectable proportions in the future, but the first offering will not meet our present pressing demands.

We must do work in the next few months which requires money. Our conference is drawing near and it will have to be financed. Our need is immediate and imperative.

Now, how many will volunteer to help carry the burden until other plans are adopted which make this one unnecessary? How many will show their hearts are in this cause by putting their pocketbooks into it? How many will give a stated amount per month for the maintenance of the general organization?

Some have already pledged, others should join this "relief corps" at once. This work is so important that it simply must be done. If it depends on money, we must give to the point of sacrifice.

It may seem that we are multiplying calls, but we are not. The annual offering comes but once a year, the dues are so small that many are able to give much more every month. So we are calling for such to agree to give a regular amount each month so that we can go on with the work, knowing that we shall not involve the organization in indebtedness that cannot be paid.

H. P. Moyer, Treasurer,
5408 Drexel avenue, Chicago.

Comrade: I agree to give ..... per month, for the maintenance of the work of our general organization. It is understood that if I shall become unable to make payments or the adoption of other plans make them unnecessary, this subscription shall be cancelled.

Signed, .....
.....

USE A LIGHT AND NOT A CLUB. Other people are as honest, intelligent and anxious to know about Socialism as you were, and will be as easily won. Circulate the CHRISTIAN SOCIALIST.


## The Chicago Daily Socialist

Everybody from Pittsburg west ought to take the *Chicago Daily Socialist*. Its terrific exposures of graft, its inspiring news of the Socialist movement throughout the world and its able editorials and contributed articles deserve support.

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Both six months for $1.50.

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# NOTES AND COMMENTS

By GEO. H. STROBELL

The Topeka Capital, a Republican daily, predicts that as a result of the government's attempt to railroad Fred Warren, the Appeal editor, to prison, the Socialists will cast 30,000 votes in Kansas next fall. The Appeal's list of subscribers in Kansas has grown from 13,000 to 72,000 since July 1, the date Warren was sentenced to jail.

• • •

The Socialist members of the Milwaukee school board have succeeded in having John Spargo, of New York, placed on the list of school lecturers. Spargo will give a series of six lectures in the public schools of Milwaukee. His subjects will be, "Poverty and Its Causes," "The Feeding of Children," "Child Labor," and "The Common Sense of the Milk Question." Mark another gain in having Socialists on the school board.

• • •

Here are two more Sauls among the prophets. Says the Hon. John W. Kerns, candidate for Vice President on the Democratic ticket two years ago: "There is a dangerous and dominant Socialistic sentiment in the United States that has not yet come into the open, that has not yet disassociated itself from the Republican and Democratic parties. Hundreds of thousands of secret Socialists are still voting the old tickets. No one can tell what would happen if they should break through the traditions that now restrain them and vote the way they think is right. I am afraid we should witness a revolution; not a revolution of blood—I would not let myself believe such a thing possible in America—but a revolution of property."

• • •

And millionaire Senator Clark, of Montana, tells what he saw over in Europe, having recently landed in New York. "England is going along at a very fair rate of progress," said Senator Clark, "but is now, of course, much upset by the budget question; enough so that there are few industries of that country which are not much affected. Socialism shows itself very strongly in the matter. In fact, everywhere in Europe there are signs of Socialistic growth. Not only is the movement spreading over all England, but there are few places on the Continent where Socialism is not the leading question."

• • •

So accustomed are we to chronicling Socialist gains and successes that we hardly note the items but take it all as a matter of course. We read a week ago that in the special cantonal election in the third district of Zurich, Switzerland, the Socialist candidates were victors. Now we read that the Socialists have been swept into political power in Berne as a result of the recent elections, which gave them a representation of thirty-four in the city council, while the radicals elected thirty-three and the conservatives only thirteen. Berne, like other Swiss municipalities, is among the most progressive cities in the world. It cares minutely for the housing of the working classes and strives to give work to the unemployed. It has municipalized most of the natural monopolies, thus receiving large municipal revenues with low rates of taxation. Among other things this city has developed the best industrial schools in the world. Berne established a plan of voluntary insurance under municipal auspices in 1895, after some preliminary efforts by local labor organizations. These benefits to the working class of Berne have all been secured by the fighting minority of the Socialist party in the city's council chambers. With a majority it is expected that these improvements will be carried forward with greater expedition than ever before.

But I started to tell you of more successes. The elections for the Legislature in Saxe-Weimar, Germany, have resulted in the victory of four Socialists, in Apolda, Ilmanau, Jena and Ruhla-Marksuhl, while seven others are to take part in second ballots.

In the State of Wurttemberg, Germany, the Socialists increased their representation in the Legislature in elections just held. Returns are incomplete, but they indicate that the Socialists will be one of the leading parties in the Legislature.

Also that at a special election held in the second Parliamentary district of Limoges, France, the Socialists raised their vote from 1,874 to 7,181, and came close to winning the seat. It is conceded that they will probably carry the district in the general election that takes place next spring. And to come over to this side of the water, the Socialist vote for Vancouver was 5,890. Two Socialist candidates have been elected to the British Columbia Legislature.

• • •

Fred Ryan, formerly editor of the National Democrat at Dublin, Ireland, has been elected secretary of the Socialist party. The party is forging ahead in leaps and bounds on the "ould sod." Commodious headquarters have been established in Dublin and the workers are making liberal contributions to print literature and push the work of organization. All the factions have been united and prominent officials declare that within a year or two Ireland will have one of the strongest Socialist organizations in the world.

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By a vote of 13,374 to 1,697 the Northumberland miners have ordered Burt and Fenwick, members of Parliament who represent miners' districts, to get out of the Liberal party and join the Labor party group in the House of Commons.

• • •

France has another new Socialist daily paper—The Truth, established at Marseilles. This makes five Socialist dailies. The others are in Paris, Grenoble, Toulouse and Limoges.

• • •

The reign of terror still continues in Spain. The new Moret administration is as cruel as that of Maura. Since the establishment of the new ministry there have been forty-two sentences for political offenses. Two of these have carried the death penalty, ten life imprisonment, the others all heavy sentences.

• • •

Cable advices from London a short time ago announced that the Labor party officials had made an agreement with the Liberal party leaders to withdraw many of their candidates for Parliament in favor of the government. English papers now arriving establish the fact that the Associated Press reports were false. Mr. Arthur Henderson, the chairman of the Labor party, gave a most emphatic denial to the statement and declared that it was absolutely false to say there had been a deal. It is true that the Liberal managers suggested that the Laborites withdraw all their candidates, but the proposition was not accepted. The Laborites made a counter demand that the Liberals withdraw their nominees in some of the districts. What the Laborites did do was to abstain from entering a three-cornered fight in certain districts where they had discussed the matter of putting up candidates, but had no ghost of a show to win. This was done to save the heavy election expenses necessary and to centralize their efforts in districts where they have a chance to win.

• • •

The Socialists in the French Parliament have decisively rejected measures of additional taxation, amounting to 200,000,000 francs, by which the minister of finance and the budget committee seek to meet the new budget of 1910, amounting to more than four billions. The Socialists, headed by Jean Jaures, maintain that the measures only aggravate the condition of the masses and serve as pretext to do away with fiscal and social reforms, as advocated by them. The Briand government claims that the French policy follows the lines of the British budget. This the Socialist deny.

• • •

Captain Girard, the Socialist military official in the French army, who has been the subject of two special inquiries incited by capitalistic "patriots," has been acquitted of all charges by unanimous vote of the judges. Captain Girard proudly proclaimed himself a Socialist and declared that he would exercise his rights to spread the doctrine that he believed in.

• • •

For the third time the Czar has dissolved the Parliament of Finland because the Socialists in that body would not allow taxation that would give him $4,000,000 for the support of his army. Another general election will be held on Feb. 1, and the Czar's military puppets will endeavor to keep the people from sending as many Socialists as possible into the next Parliament. There is a growing feeling that Finnish independence is about to disappear altogether, but European Socialist papers believe that the Finns will inaugurate guerrilla warfare if their constitutional rights are destroyed and attempts are made to place them under a military dictatorship. The outlook is none too bright for this hardy race of liberty-loving people unless revolution strikes the hour in Russia itself.

## Good Work

The fact that people win valuable prizes by sending such small clubs of subscriptions ought to encourage at least one thousand of you to make a worthy effort to win a prize. "It's like taking candy from the baby." If you do not want such excellent books (and your choice is almost unlimited) bad enough to hustle just a little for the cause, your Socialism is of a poor brand. Any man or woman, any boy or girl can get a club of subs for the CHRISTIAN SOCIALIST without much trouble. Try it.

Of course there are many orders for one, two and three subs, but we need larger orders.

Winners for fortnight ending Jan. 25, 1910:

### First Prizes

| | Subs. |
|---|---|
| J. C. Winchell, Center, Col. | 10 |
| R. A. Hollar, Williston, N. D. | 8 |
| James Eaton, Box 55, Bridgeport, Ill. | 7 |
| Arch Holt, R. R. 2, Box 22, Center Texas | 7 |
| Rev. H. I. Bryant, Cestos, Okla. | 6 |

### Second Prizes

| | |
|---|---|
| J. M. Gilmore, Box 417, Antlers, Okla. | 5 |
| E. S. Whitlock, Arroyo Grande, Cal. | 5 |
| Jerome Carter, 134 Osage street, Shawnee, Okla. | 5 |
| Nat. L. Hardy, Colorado, Texas | 5 |
| John C. Dyer, 19 California street, Pittsburg, Pa. | 5 |

Winners for fortnight ending Feb. 10, 1910:

### First Prizes

| | Subs. |
|---|---|
| Frank Hamblen, Enterprise, Ore. | 16 |
| R. J. Murray, Toronto, Ohio | 13 |
| R. A. Hollar, Williston, N. D. | 12 |
| Marion Dickey, R. R. 7, Box 28, Muncie, Ind. | 11 |
| O. C. Neikirk, South Tacoma, Washington | 10½ |

### Second Prizes

| | |
|---|---|
| C. J. Freeley, Pine Bluff, Ark. | 8 |
| Rev. Wm. A. Ward, 5864 Ridge avenue, St. Louis, Mo. | 7½ |
| R. McQuanie, 623 2d avenue, Edmonton, Alta, Canada | 7 |
| S. A. Keep, Jennings, La. | 6 |
| J. D. Pinkerton, Crowell, Texas | 6 |

The winners must write stating what books they desire as per the following offer:

Those who send the five largest clubs any fortnight may have choice of Mills' "Struggle for Existence," or any $2 worth of books published by the CHRISTIAN SOCIALIST (the Co-Operative Printing Co.), or any $2 worth of books published by Kerr & Co. (such as "Capital," "The Ancient Lowly," etc.), or FOURTEEN copies of Moyer's Songs of Socialism (with music), or any $1.50 book listed in this paper published by a capitalist house.

The second five highest clubs bring as a reward Kutter's great book. "They Must," or any other $1 worth of books published by the CHRISTIAN SOCIALIST, or any $1 worth of books published by Kerr & Co. (such as Vail's "Principles of Scientific Socialism," etc.); or SEVEN copies of Moyer's Songs of Socialism (with music).

### Twenty Sub Cards for $5

(This offer is not good for subs in Chicago or foreign countries. See Canada rate.)

Those ordering twenty or more sub cards since last report:

Raymer's Old Book Store, Seattle, Wash.; W. H. Robinson, Alameda, Cal.; Geo. Randall, Orafino, Neb.; J. M. Rexroat, Gordan, Texas; Joseph Brown, Little Red, Ark.; James Asdale, Pittsburg, Pa.; J. E. Farrell, Ellensburg, Wash.; W. T. Holmes, Farmington, N. M.; D. Morgan, St. Paul, Minn.; C. A. Polson, Fredonia, Kan.; A Schroeder, Cleveland, Ohio.

### Chicago and Canada Rate

J. R. G. Johnson and James Pearson, Vancouver, Canada. $10 for 25 sub cards. (12 subs for $5.)

## Quite Better, Thank You

This report shows hopeful signs of resuscitation on the part of those who wish the ministers of the Church of Christ (Disciples, or Christian Church) to receive the splendid Christian Church Special, which is one of the best specials we ever put out. There are over six thousand ministers of the Church of Christ in America to whom this special must go—and that requires $60 to pay the dead cost, for each one must be separately addressed.

Money received for Church of Christ Special since last report:

| | |
|---|---|
| Olive E. Spear, St. Petersburg, Fla. | $ 1.00 |
| A Comrade, Little Falls, N. J. | .45 |
| J. C. Winchell, Center, Col. | 5.00 |
| E. F. Ward, Escondido, Cal. | 5.00 |
| Rev. Everett K. Bray, Portland, Maine | .25 |
| Wm. Higginbottom, Creelsboro, Kentucky | .25 |
| James E. Taylor, Mason, Texas. | .25 |
| Total | $12.20 |
| Previously reported | 22.10 |
| Total | $34.30 |

Comrades, let us not stop till this whole amount is raised.

The average church family pays several dollars a year to support the Church—let every Socialist prove his mettle and show by his large self-sacrifice that he means business.

WE MUST SHAKE UP AND WAKE UP THE PREACHERS. If they take the wrong side of the question when the crisis comes, it will mean a long and bloody struggle. If we win a considerable portion of the preachers to Socialism—AND WE CAN IF WE WILL—the agitation will become tremendous, the people will be prepared and the revolution will be comparatively peaceful. Do not delay to do your part.

## Keep Pounding Away

When the total amount of this fund reaches $500 we shall be glad to close the effort. A few more liberal donations will bring us to the goal.

Money received on the paper deficit since last report.

| | |
|---|---|
| Geo. Schreiner, Austin, Ill. | $ 1.00 |
| W. J. Clegg, St. Petersburg, Fla. | 1.50 |
| W. E. Boynton, Ashtabula, Ohio | 1.00 |
| J. C. Winchell, Center, Col. | 5.00 |
| Ross J. Miller, North English, Iowa | $1.00 |
| John T. Gulick, Honolulu, Hawaii | .50 |
| J. P. Marsh, Rochester, Vt. | .50 |
| Andrew Allan, Allanton, Fla. | 1.00 |
| I. W. Mount, Glenwood, N. M. | .50 |
| R. H. Huston, Peachland, B. C., Canada | 1.00 |
| Mrs. E. H. Speity, Corning, Cal. | 1.00 |
| L. C. Mangnus, Racine, Wis. | 1.00 |
| Total | $ 15.50 |
| Previously reported | 353.76 |
| Total | $369.06 |

## Looks Like Forty Cents

All the money received for sending Lutheran Special to Lutheran ministers since last report:

| | |
|---|---|
| A Comrade, Little Falls, N. J., (Thanks to him) | $ .40 |
| Previously reported | 39.53 |
| Total | $39.95 |

Brethren, Comrades, please do not stop until all the Lutheran preachers at least have had copies of our great and most effective Lutheran Special Edition. There are several thousand of them, and we have not the money to furnish the papers free. It will require nearly double the above amount to reach them all. SENDING PAPERS TO PREACHERS IS OUR MOST EFFECTIVE WORK, for when one of them is converted he influences many.